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A History of the Baptists of the Middle States. By HENRY C. VEDDER, Professor of Church History in Crozer Theological Seminary. (Philadelphia: American Baptist Publication Society. 1898. Pp. v, 349.)

THIS volume has many excellencies. It contains eleven chapters together with half-a-dozen appendixes. The subjects of the chapters are as follows: Early Days in New York; Early Days in New Jersey; Early Days in Pennsylvania and Delaware; Growth of Organization; The Western Movement, its Result and Significance; Evangelism and Revivals; The Period of Controversies; Baptists and Education; Work for the Young—The Publication Society; Baptists and Bible Work; A Comparative Study of Progress. Several of the appendixes set forth the results of interesting and profitable studies in statistics.

The American Baptist Publication Society is making advances in various directions. The above is the second of a series of five volumes which are intended to describe the history of Baptists in every section of the United States. As the Baptists of the Middle States beyond question have shaped the development and doctrine of Baptists throughout the country, one could wish that Professor Vedder's volume had been given the first place in the series.

It is rare to find a book of so much insight and that so abounds in wise and suggestive thoughts. It concedes that Arminian Baptists had the ascendancy in America until the year 1742, at which time Philadelphia Association adopted a Calvinistic Confession of Faith and threw herself heart and soul into the religious movement of the eighteenth century. At that time it gained the hegemony of American Baptists. It has held this hegemony ever since. Its influence has been paramount. To be sure Southern Baptists, since the separation that took place in 1845, have been in large measure shut away from the development of Baptist life and thought in other portions of the country. That isolation has resulted in a good many instances in a type of doctrine and practice hitherto unknown among Baptists. But the isolation of Southern Baptists is not at present so pronounced as in former years, and there is reason to hope for better things, and for a return in due season to the views advocated by Baptists in other portions of the world. That process might have been promoted if Professor Vedder could have supplied a chapter on the history of Baptist doctrine in the Middle States.

The enlightened action of Philadelphia Association in connection with the Great Awakening is clearly set forth. She entered heartily into the revival, and her courage and conduct in connection with it are the crown and marvel of Baptist annals. First, she put her own house in order, a work that was accomplished as early as 1742. Then she laid hold upon the General Baptists in South Carolina, and in 1751 organized Charleston Association to keep the territory she had gained there. Next she captured the flourishing General Baptist interest in North Carolina, and in 1758 Kehuke Association was set up in the place of it. After-

wards she captured the General Baptists in Northern Virginia and founded Ketoc-ton Association to hold forth the word of life as she understood it. As early as 1764 she began to wrestle with the Baptists of New England, and established Rhode Island College as an outpost. In 1767 Warren Association was organized with particular reference to the large and influential Separate Baptist interest, and not without reference also to the General Baptists, who had held the ground before the arrival of the Separates. By this means she shortly captured Isaac Backus, and with him ultimately nearly all the Separate Baptists of New England. The Separate Baptists of the South had grown too strong to be entirely swallowed up, but in 1787 she quietly effected a union with them in Virginia, which practically gave her control of all the Separate Baptists of the Southern and Western states. These were masterly strokes indeed. In the short period of forty-five years Philadelphia Association had brought the Baptists of the whole country to submit to her leadership. The Church of Rome can hardly exhibit a like record of vigorous and splendid achievement. And the right hand of Philadelphia has not yet forgot her cunning.

Professor Vedder renders it still more apparent than it had been before that the coming of Luther Rice was the most important event in Baptist history of the nineteenth century. We have never been able hitherto to estimate correctly the proportions of this extraordinary person. He was the magician of American Baptist life. Mr. Rice moved his wand and almost in an instant the scattered Baptist churches of the United States were changed into a Baptist Denomination. At his instigation the General Convention of the Baptist Denomination in the United States for Foreign Missions was organized in 1814, when possibly for the first time the title "Denomination" was officially applied to our people. Nothing is so great as a great man. Mr. Rice introduced the enterprise of foreign missions among American Baptists. Mr. Rice also introduced the enterprise of domestic missions among American Baptists. Mr. Rice established Columbian College and gave an impulse to Baptist education in all sections of the country. Mr. Rice was closely connected with the origin of the Publication Society. Likewise was he connected with the *Columbian Star*, and so imparted a momentum to the Baptist press which it has never lost. As a result of his activity state conventions sprang up in many quarters to promote the cause of missions, and in a few years the constitution of the Baptist denomination was changed in a marvellous fashion. Finally, Mr. Rice became the occasion of a wide-spread schism between Baptists of the "Old School" and Missionary Baptists.

It was fitting that a spirit so great and fruitful should experience contradictions. Mr. Rice had his limitations. These brought him countless sorrows, but he bore them all with the humility of a saint and the patience of a hero. Professor Vedder shows that Rice was in no sense a business man and did not understand the science of book-keeping. He was accused of mismanagement and even of speculation. By the year 1826 the General Convention had become financially embarrassed.

Those limitations and this embarrassment produced in their turn some beneficial changes in the constitution of the Baptist denomination. A tendency towards centralization had been developing very strongly in the General Convention. In 1817 the body had taken up the work of home missions in addition to foreign missions, and later it had assumed the burdens and management of Columbian College. When the crash befell in 1826, this tendency to centralization was checked and crushed. The General Convention washed its hands of the cause of home missions and also of the cause of education. Columbian College was set adrift to provide for itself, and the work of home missions was discontinued until the year 1832 when a separate and independent society was organized to care for it. The Publication Society was likewise able to maintain a separate and independent existence, and in 1888 the American Baptist Education Society, another separate and independent institution, was established to provide for the interests of Baptist learning. The failures of Luther Rice left as broad and beneficent a mark upon the constitution and history of the Baptist denomination as his successes. American Baptists have never yet done justice to the colossal figure of that extraordinary man.

The second Church of Swansea, Mass., referred to by Professor Vedder in a footnote on page 54, is the body mentioned by Benedict, *History of the Baptists*, Boston, 1813, I. 427, and not the body mentioned by Backus, I. 450.

WM. H. WHITSITT.

The Making of Methodism: Studies in the Genesis of Institutions.

By JOHN J. TIGERT, D.D., LL.D., Editor of the *Methodist Review*. (Nashville: Barbee and Smith. 1898. Pp. xiv, 175.)

DR. TIGERT is well known to students of American church history as the author of a very able *Constitutional History of American Episcopal Methodism*. The present work treats the same themes topically instead of chronologically. It comprises in all thirteen chapters. Two of these trace the origin and development of the peculiar Episcopacy of American Methodism, two are devoted to the equally peculiar Presiding Eldership, three relate to the Itinerancy, five to the Genesis of the Annual and General Conferences, and one to the Baltimore Conference System of Government. The title of the book is, therefore, misleading. It treats not of the making of Methodism; but of Methodist ecclesiastical machinery. In the author's phrase, "it is a contribution to the correct construction of our governmental history."

This history is unfortunately crowded with controversy, the dust of which is evident enough in every treatment of it. Dr. Tigert has very definite views of "correct construction;" and these have colored or rather embroidered his account of bishops, presiding elders and ministers. We wish he had permitted the facts to speak for themselves. The value of the work, however, is in the chapters on the conferences and the splendid criticism of the sources of their history. The author has examined